

the new feminisms: a challenge to the christians?

- conférence

- Faculté Théologie

- Himègue

18 Dez 81

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Introduction: The facts

1. New feminism as affirmation of basic human rights

a) The "new feminism" have emerged in the 60's in the wake of several other moves which had as goal the defense of basic human rights.

Pact civic + political rights

- A) Pact social, economic, cultural rights
- B) (1955)

- A) - immediately with juridical sanction
- B) - progressively



(Confrontation of two concepts: ^{2'}

A) - to protect the indiv.
against the State

B) - to ask from the State
the protection of the
individual

A) ... (real person) abstract human
person

B) - answer to basic needs

b) The affirmation of human²
rights of w is stated in
many declara/, Conventions,
resolutions, but most of all
in the Declara/ ^{on} against the
elimina/ of discrimina/
against w, 7th Nov. 67 (res 2263(xciii)).

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c) There is in the last 30 ³
years an overwhelming explosion
of acts, taken at the international
level, which ~~de~~ are all
concerned with the equality
of dignity ~~between~~ among men
+ women.

Convention
- abolition of discriminated
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- Conv. 100 OIT
on equal pay

1950 - Conv. on abolition of
human traffic + ^{of} exploitation
of prostitution

1952 - Conv. on equal right to
vote + to be eligible



- 1957 - Conv. on right of married
 \bar{w} on over their nationality
- 1962 - Conv. on (age) minimum
for marriage + need for
 \bar{w} 's consent to be married

And then, a paradoxical
situation:

— these Conventions are not
in effect, practice doesn't
correspond to the letter
 $\therefore \bar{w}$ have to fight for
equality before the law or
in practice

- The affirmation of equality⁵
runs through the official
state/s as a major concern
or as a new dogma,

touching a new fundamental
aspects of human dignity
of \bar{w}

Hence: our time is filled
with the notion of equality
between man + woman,

This is the atmosphere in
which we live

2. New feminism
as ~~best~~^{one} of great social
move/ of industrialization
era

a) Every social move in
Modern State \leftrightarrow to a particular
stage of industrialization,
from the denouncing of
the primeval dangers of
this era

to the almost final collapse
of its products.



^{- exist}
W ~~as~~ a social move, ~~it~~
~~are~~ challenging ~~each~~ in so far
as they are challenging
the "heart-of-the-matter"
in the process of industrializa-
tion.

Otherwise, they may
acquire equal rights but
don't constitute any leading
force in society. At ^{its} ~~their~~
best, the association of W
will reinforce with greater
numbers other struggles in
society.

A historical opportunity

for radical change
is, thus, lost.

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Equality
+ industrialized world }
reinforce each other.

If, from one side, the
ind. world provides conditions
for getting to ~~more~~ equality
in more realms

from the other side, equality
strengthens in the ind. world
its trend towards uniformi-
cation.



II. The concepts

Fallacy of equality:

- sociologically:

"the same world

the same tasks"

(verbal/cultural/economic
imperialism)

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• Equality in every thing
(i.e. Welt^{schmerz})
is a denial of the sexual
difference — is it a way
for the \bar{w} to capture what
she has been denied by
nature? Was Freud right??

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• The struggle of equality
conducted by men
is over & over again
what men have always
done : to recapture +
to appropriate w's fields
as soon as they become
autonomous,
object of consumption
+ sign of status.



Action

• To break away the myth of the game
(^{a fact that} can only be done by the social group \bar{w})
is at the heart of a NOEI.

It is the possibility to see other models of develop/ of society producing itself.

Like wise, the myth of the same prevents the true diversity of the church. and is an obstacle to its mission in the world.

Are Rn ō ready to do away with "the same" and to inaugurate the expression of "the other"?

- should \bar{w} be the object of Church's concern?
- is the Church complete without \bar{w} as such?
- pluralism of beings (and not only of ideas)
— richness of the Church

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• mimesis as the other side of equality

— mimesis as a structure in the human being

— denunciation of mimesis in W
(their refuge... "comme si")

Situations:

— in all spheres of power

— like all mime the traits become clearer than in the original

Q: disentangle / of mimesis
from newness in the spirit

The new feminisms: a challenge to the Church?

Introduction: the facts

- new feminisms as affirmation of basic human rights ("all citizens are equal before the law, regardless of creed, race, sex...")
- " " as last of great social move/s of the industrialization era

Hence: equality ^{as basic goal + value} to the norm, to the same, to the "one", to the non-diversified accommodation to the premises of the industrialized society

Question:

are the Church able to detect the move of history and to go beyond the trend of the times?

are the Church ready to do away with cultural "monism"?

are the Church decided to raise basic questions to ^{the} industrialized society? ~~its~~ and to the type of the Church shaped by it?



2. The non-articulated mimesis of Rau expressions

- the ritual in its exterior form (the false modernism of the adapted, renewed liturgies, miming the patterns around)
- the celebration as apex of mimesis (to re-enact...)
- the denunciation of the mimesis by \bar{w} as falling short of its deep roots

Hence:

to speak about \bar{w} within the logic of the non-articulated way of thinking

Question:

can it be done the disentanglement of mimesis from the newness brought about by the Spirit?

how to figure out the coming of age of \bar{w} in this context?

3. The primacy of life: the many/the otherness

• the non-uniformity/~~or~~ the principle of individuation

• the pluralism of beings beyond the pluralism of ideas (vestige of old dichotomy body/spirit)

Hence:

men/women as distinct realities,
irreducible to each other

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Question:

Why should \bar{w} be the object of
Church's concern?

is the Church complete without \bar{w}
as such?

I. The concepts

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1. The linear concept of history

- the myth of continuous progress
 - in economic growth
 - in reorganization of society
- the value of rational thinking
 - the crushing of oral traditions
 - the ignorance of the world of feelings

Hence:

rejection of circular way of thinking + doing

non-incorporation of all that leads to
the understanding of self-organisation

Question:

what concept of history can we adopt
which may not deny exchatology?

can we express where the "circular"
way of being leads them?



II. Church based on subversive equality

1. Equality shakes the Church:
 - mixed functions / interchangeable rôles
 - \therefore masculine = church, way of doing put into question
2. Traditional principles + values ~~are~~ ^{need} to be replaced
 - \bar{w} 's submission
3. Reversal of the state of things
 - new types of relationships \bar{m}/\bar{w} in the church
 - ~~an~~ contribution to new ~~relational~~ ^{relational} human order
 - another type of church
4. In the process of equality, there occurs the change in man ~~and~~ as well as in woman.
Difference is not in the juridical, legal, ethics but elsewhere.

5. "L'ère nouvelle" will be born ^{from} ~~of~~ the process of autonomy of each human being.

M/W as full human persons in the church - beings of desire
of communion >
having overcome the schemes of domination

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